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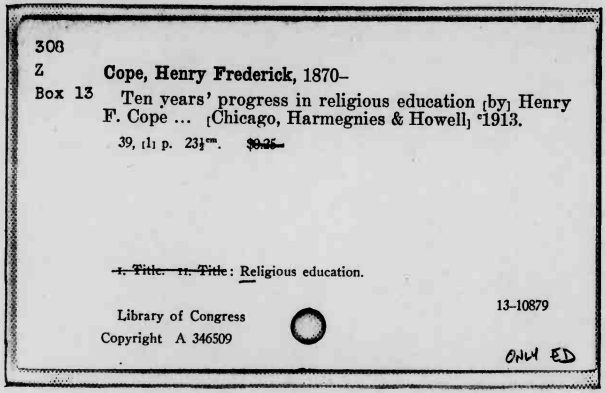

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TEN YEARS PROGRESS IN RELIGIOUS EDUCATION

HENRY F. COPE, D. D.

General Secretary
The Religious Education Association

The Religious Education Association
CHICAGO, ILLINOIS
1913

TEN YEARS' PROGRESS

IN

RELIGIOUS EDUCATION

HENRY F. COPE, D. D.
General Secretary, The Religious Education Association

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1913

TEN YEARS' PROGRESS IN RELIGIOUS EDUCATION*

HENRY F. COPE, D. D.,
General Secretary, The Religious Education Association.

The problem of religious education, once realized only by a small group of educators, has become a part of our national consciousness. That single fact is the most important evidence of progress in the ten years since the Religious Education Association was organized.

1903 to 1913 has been a decade of the awakening of public opinion. The phrase "religious education" has come into general circulation. No longer of vague and uncertain meaning it stands today for a program of action in schools and churches, a characterization of an ideal type and a realizable quality of education and a method by which we hope to solve our most serious problems and realize our highest social hopes.

All permanent progress depends, ultimately, on public opinion, but public opinion is determined by individual conviction, isolated experiments, personal leadership and concerted, organized propaganda spreading from one group through many groups and working, in time, through many institutions and organizations. This has been the natural mode of progress under which there has developed, during the past ten years, a wide-spread conviction of the need for moral and religious education. A general conviction cannot readily be reduced to exact instances but it can be traced through the examples of leadership, through published expressions of convictions and of changing view points, through records of institutions, of experiments and successes, and through the activities of special organizations. These are the signs and evidences we expect to trace in reviewing progress during the past decade.

NEW MEANINGS.

First, *a most significant change in the generally accepted meaning of the phrase "religious education."*

*For several years the annual surveys presented at the conventions of the Religious Education Association have been studies of special detached fields of religious education. It seems appropriate this year to attempt a review of the whole field in this country, for we stand at the end of ten years' work in the Religious Education Association.

We believe this decade of service has not been in vain; but we do not for a moment assert that all the splendid progress of these ten years is to be credited to the Religious Education Association.

It will scarcely be disputed that, ten years ago, this phrase signified, except to a few thoughtful leaders, formal instruction in the categories of religious knowledge. It meant systematic impartation of information regarding the Bible, religious history and doctrine. Its range of ordinary activity was confined to churches, Sunday schools and other distinctly religious institutions. It was not education, but instruction; it was not necessarily "religious," although it dealt with the history, literature and philosophy of religion. It was concerned principally with methods of arranging information into suitable packages for storage in youthful minds.

Today "religious education" concerns itself primarily with life, individual and social; it is a program of life development that is religious in aim, in method and in its conception of the person being educated. It signifies the development of persons into the fulness of a religiously conceived social ideal.

This involves such a sweeping inclusion of the dominant interests and supreme values in life as to place religious education in a foremost place in the interests of all who think in terms of this age.

Second, The aim itself is higher.

Along with the broadening of the scope of religious education there has been an elevation of the aim. The ideal of character has been elevated. Goodness no longer means negative living, pleasant, good-humored neighborliness but developing efficiency, positive social competency.

The aim of religious education is humanity trained and adequately motived to do and know and love the highest good of all, to realize the eternal values in a divine social unity and a creative spiritual generation, finding life in giving larger life

Third, scientific fidelity to truth adds new reverence to this aim. Lives must be developed according to life's law. The educational emphasis simply means the growth of persons according to law. We have had a decade of widespread, patient, skilled investigation into the phenomena of the growth of personality. The psychology of religion has become a department of science and an entirely new field of literature has been created.[1]

[1]Notably the work of William James, E. D. Starbuck, G. S. Hall, Geo. A. Coe, Josiah Royce, J. Borden Browne, Geo. Galloway, E. O. Sisson, Geo. W. Dawson.

A NEW CRUSADE.

Fourth, The emergence of the group consciousness of a new spirit, that of enthusiastic, sacrificing devotion to religious education as a cause. Men and women of all walks of life have gladly and unreservedly given of time and treasure and toil as though for a new, compelling crusade. The widening of the horizon, as men rose to higher interpretations, effected the transition from cold, speculative inquiry to the passion of a great, sustaining hope. The vision of a divine, realizable, social ideal gave an inner impulse, an enthusiasm that fired and fused men at an elevation above the motives that divide. The hope of the speedy realization of higher race ideals through religious education became a new bond of unity. It brought to a common service those who sincerely differed in creed, philosophy, habits of religious mechanism and in social experience. It has afforded an opportunity for the expression of the idealism of those whose official activities in education excluded the religious element. Forgetting the things behind and beneath, men of varied creeds and station rejoiced to spend themselves that their fellows, and still more the children of today might have the larger heritage of life in terms of religion, and religion in terms of life. The passion for religious education has been born of the fusion of the scientific spirit with the spirit of humanistic idealism. Here men may, and indeed must maintain loyalty to and integrity in scientific methods and still feel the force of a truly religious hope, follow a soul-satisfying ideal and find a cause to which they can render satisfying service. That is the most significant progressive step of the decade. The history of the R. E. A. is that of a new devotion to a great cause; it includes the record of sustained, unstinted sacrifice and service. It has cost blood and lives gladly given. It reveals in this dull age a passion that wipes out personal aims, professional jealousies and traditional divergencies and on a mount of vision has made men of one mind, no man regarding whether he fell or rose so long as light grew larger to all. If ever the history of the R. E. A. be written adequately it will tell, not alone of organizations, conferences, methods and materials, but of a new spirit and a truly holy crusade.[2]

[2]As a concrete evidence the treasurer's accounts show that approximately $120,000 has been raised and expended by the R. E. A. The larger part of this stands for gifts to a cause. But twice this sum would be insufficient to represent the actual investment

Fifth, Practical improvements in the methods of religious education have taken place in specific fields.

I. THE SUNDAY SCHOOL.

In no other institution has progress been as marked as in the Sunday school. Ten years ago no other stood so sadly in need of improvement. Then we were in a ferment of dissatisfaction which had been brewing for a long time. But chaotic criticism has given place to a program of reconstruction. One of the first formulations of an educational conception of the school's work was in the lectures entitled "Principles of Religious Education."[3] Then followed experimentation by many individual churches, notably that under the direction of William R. Harper, in the Hyde Park Baptist Sunday school.[4] The first convention of the R. E. A. laid down fundamental educational principles and challenged attention to two great possibilities of improvement, *trained teachers* and *graded curricula*.[5]

There was steady insistence on the need of the preparation of teachers in educational science, in pedagogy and psychology instead of the then customary childish memory drills. The term "Teacher-training" was officially adopted by the International Sunday School Association in 1896. Soon after the first R. E. A. Convention a "Department of Education" was organized by the International Association,[6] and under its auspices many classes were formed; the state organizations appointed special secretaries, and the City Association of Chicago engaged one in 1904. At first the emphasis was on the enrollment of large numbers, while the courses often remained beneath the mental dignity of persons capable of teaching. But in time the criticism by the derided "academic idealists" made itself felt and the imperative necessity of preparation in at least the elements of psychology was recognized; "child study" became one of the four subjects required in the elementary courses for teachers, although no standard was fixed

made in this work by those who have given their time, strength and means both to its promotion through this organization—by writing, speaking, directing work, organizing, travel, etc.—and to the cause through many other agencies and in many other ways.

In ten years nearly 1,000 persons have read papers at the general conventions of the R. E. A. and fully an equal number at local conferences, yet in no instance has any person received even his own traveling expenses, still less any other money compensation for such services to the organization.

[3]"Principles of Education," Butler *et al*, Longmans, 1899.

[4]Outlines in "Principles and Ideals in the Sunday School," Burton and Mathews, U. of C. Press.

[5]Addresses of Mathews, Sanders, Harrower, Pease in "Improvement of Religious Education," R. E. A., 1903.

[6]By Executive Committee, Winona, August, 1904.

by the International Association until 1908.[7] An advanced course was adopted at this time. In January, 1913, there were enrolled by the Education Department of the International Association 3,247 classes with 36,247 students and also 110 individual students. The different denominations early organized departments of Teacher Training and vigorously prosecuted this work, issuing special courses of lessons and text books and enrolling large numbers of students.

There has been a steady improvement in the character of the courses, which may be traced in the outlines published by this Association and manifest in the last report of the Teacher Training Commission of the R. E. A.[8] In recent years there has been a marked tendency to emphasize the training of teachers in the schools by special classes for senior students; teachers have also received courses fitting for special work; Teacher-training libraries have been established in local churches, lecture courses and reading courses established and, in rare instances, provision made for this work in church budgets.

Nothing better illustrates development in this crucial matter of preparing the Sunday-school teacher than the growth of text-books. It is true that a few churches continue to endorse the primitive manuals, but the greater number are relying on scholarly men of recognized educational standing for the preparation of special texts.[9] Further progress may be traced (a) in the growing custom of paying teachers a small salary; (b) the provision of special libraries for them; (c) the institution of practice work and (d) in the growth of special institutes for study. Not only have the latter developed in connection with summer schools, but they have been organized as parts of the extension work of colleges and universities. For example, the University of South Carolina affords the facilities and instructors for a teachers' course for lay workers, the University of West Virginia holds a Summer School of Religious Education for Sunday-school workers. Especially noteworthy also, is

[7]Philadelphia Conference, Jan. 7, 8, 1908—Elementary course of 50 lessons, 2 years, 20 lessons in Bible, 7 on pupil, 7 on teacher, 7 on schools. See "Evolution of the Sunday School," page 164 f.

[8]Special report presented at St. Louis Convention 1912, in pamphlet form, the R. E. A. office, Chicago.

[9]For the work of a modern class see outline course in First Presbyterian, Buffalo, in "Religious Education," Vol. VII., p. 126. See list in "Graded Text Book" pamphlet (R. E. A.) and, as examples of later books note "Pupil and Teacher," Weigle (Doran, 50c); "Guide to Teachers of Training Classes," Slattery (Pilgrim Press, 50c); "Method of Religious Education," M. F. Field (Headley, London, 1/6).

the recent organization of city institutes of religious education in which careful work is done under expert supervision. The Des Moines Institute meets weekly and, following a general lecture, the students divide into thirteen classes following different courses.[10] Other notable institutes are at Buffalo, N. Y., and at Minneapolis, Minn.

A further highly important development in teacher training is seen in the new courses in colleges designed to train young people for church work in religious education. In February, 1908, the R. E. A. prepared a memorial which was later sent to all American colleges and to deans of departments of education urging the institution of courses in the principles and methods of religious education.[11] The colleges responded readily.[12] In January of this year there were forty-eight colleges offering regular work in subjects preparatory to Sunday-school teaching and a number had established special courses or provided courses of lectures, while yet others were holding institutes designed especially for Sunday-school workers.

The investigators of a commission of the Student Y. M. C. A., reporting at the Cleveland Convention of the R. E. A., showed in colleges and normal schools: Required Courses in Religious Education in 45 colleges, 78 courses. Elective Courses in Religious Education in 80 colleges, 221 courses.

The activities of teacher-training have been paralleled by marked progress in the *organization of the Sunday school as an educational institution.* At first the difference in nature, needs and general development between children and adults seems to have been unrecognized save by a very few isolated experimenters. Gradation meant, prior to 1900, the division of the school into, at most, four departments, with not more than two sets of lessons. E. Morris Ferguson, in a study of conditions in the state of New Jersey, reported at the 1904 convention, that only 8.3% of the schools attempted gradation of organization above the primary and 2.5% above the Junior.[13] That condition then was better probably in New Jersey than in the United States as a whole. Today, in New Jersey, over 25% are graded throughout, both in organization and in lessons and the 2.5% has become 80%. For the whole

[10]See "Religious Education," Vol. VII, 566-569.

[11]See "Religious Education," Vol. III, 49 and 55-62.

[12]See Survey by Cope in Reports of World S. S. Convention, 1910 (Inter. S. S. Ass'n.) and also pp. 168-172 in "Evolution of the S. S." (Pilgrim Press, 1911.)

[13]"The Bible in Practical Life," p. 214.

country it would be safe to estimate that today at least 60% of the schools are graded to the extent then found in his 2.5% and 40% attempt gradation up to the age of eighteen for all pupils.

The first convention of the R. E. A. called attention to the twin defects, lack of purposeful organization and of a *designed curriculum.*[14] Late in the year 1903 a scheme of gradation was published in Haslett's "Pedagogical Bible School." This was based on the work which the late Professor Pease had already done on the curriculum of the school, work which he elaborated and advocated in his "Outline of a Bible-school Curriculum."[15] Thus fortunately the first serious essays in the gradation of pupils grew logically out of the attempt to provide selected, graded studies, adapted to the pupil's stage of development.

Gradation in organization is without significance save in view of the general adoption of graded studies selected on the scientific basis. At the beginning of this decade practically all schools were using a single lesson, with the following exceptions: Unitarian, Episcopal, Friends, Hebrew, Roman Catholic and those using the Blakeslee series. In many of these schools the uniform lesson ran through several strata of the schools and even the special lessons were graded and selected on an intellectual basis rather than on that of the student's psychological development. Outside these a few special texts had been prepared, such as "The Beginners Two Years" and some texts for adults. Then came the careful work of Professor Pease and the courses actually put into use under the superintendency of President Harper. These two attempts laid the foundations of "The Constructive Series," now approximately complete after ten years' work.[16] Meanwhile individuals prepared parts of courses,[17] and the principles of gradation were advocated and illustrated in outlines of courses at the different conventions of this Association. Schools in different places prepared special courses and published text books.[18] At the

[14]"Improvements of Religious Education" (1903)—Blackall, p. 175; Mathews p.186.

[15]George W. Pease "Outline of a Bible School Curriculum," U. of C. Press, 1904.

[16]"Constructive Bible Studies," University of Chicago Press.

[17]Notable studies were prepared by Committee of the Illinios Congregational Association on "A Course of Study for Graded Sunday Schools," appointed in 1901, which issued valuable annual reports.

[18]To mention but a few: Second Congregational, Oak Park, Ill.; St. Agnes, New York; University Congregational, Chicago; Church of the Disciples, Boston; Teachers' College School, New York; St. John's, Providence. (For the outline of these and others see "Religious Education," Vol. II, December, 1907.)

end of five years it was possible to publish a list of sixty available texts for classes up to the age of eighteen and thirty-four for those over that age.[19] At the end of ten years we have three independent courses practically complete for all grades, and other courses in preparation besides many special texts. The avidity with which the graded material was accepted by schools was only the preface to a widespread and most earnest appeal for thoroughly graded courses suitable to almost all schools. The International Association, after much hesitation and apparent reluctance, directed its Lesson Committee to prepare a series of lessons for every grade in the school.[20] Since this official action the adoption of graded curricula has been accomplished to a degree far beyond the expectation of its warmest advocates. At the beginning of this year The Baptist Publication Society reported over 50% of their sales of lesson helps were graded; the Congregationalists estimate 25% of their schools using the international graded and a very large, probably an equal percentage, using other graded systems; among the Unitarians over 80% use graded lessons. In all communions the "Constructive series" and the Scribner's "Complete Graded" have large use.

The editor of the Baptist series writing in "The Superintendent" in 1912, said, "A volume might be filled with the words of praise that have been written about the Graded Lessons by those who have witnessed the results that follow a fair trial."

The development of ecclesiastical responsibility for the Sunday-school curriculum is reflected in the action of the Southern Baptist Convention in appointing a Permanent Committee on Sunday-school Lessons, (Baltimore, 1910). Similar action was taken at the M. E. General Conference (Minneapolis, 1912) and the Presbyterian General Assembly (Pittsburg, 1912).

The development of Catholic Sunday schools deserves special mention, for it has become sufficiently general to demand the publication of special manuals of direction on organization and studies (The Catholic Sunday School—Feeny; S. S. Director's Guide—Sloan, and others). New schools are being organized and parishes are supplementing the work in

[19]Published in pamphlet form by the R. E. A.

[20]Louisville Convention, June, 1908; the first lessons, one each year for "Beginners,, Primary and Junior" were issued in January, 1909.

parochial schools by Sunday courses in Bible history and the catechism.

Among the Hebrew congregations progress has been marked. The outstanding features have been, the organization of *Sunday* schools in addition to Sabbath schools, often where there are no Sabbath schools; the establishment of standards of teacher-training and the creation of the Teachers' Institute of Hebrew Union College (See Religious Educ. Vol .VI, p. 276); and the adoption of graded curricula. Rabbi Zepin describes the steps of progress in detail in "Religious Education" for April, 1913.

As to progress abroad, there has been relatively little improvement in the Sunday-school situation in Great Britain. Two facts may be noted, (1) the development of Teacher-training work principally through the extension activities of theological halls and colleges. The English church has a permanent college in London for the training of primary workers and a plan for training all the teachers of that church. The British "Home Reading Union" offers courses in Child Psychology with a view to better Sunday school work. (2) The statistics of the Wesleyan, Baptist, Presbyterian, Methodist and Congregational bodies show a total falling off of the enrollment of the Sunday school pupils of about 30,000 in the comparative figures of 1911 and 1912. At the same time the Episcopal Sunday schools made an increase of over 40,000. These figures are to be studied in the light of the fact that the first group of schools have taken a general reactionary attitude toward Graded Lessons and curricula improvement; while on the other hand, the Friends who seem to have suffered no loss and the Church of England which made so decided a gain, have within the last three years instituted modern curricula.

II. THE CHURCH AND ITS SCHOOL.

The adoption of graded curricula was only indicative of an important change in the life of the churches, due to the returning consciousness of a definite, social function, that of developing lives to spiritual completeness. Churches have come to interpret their work in terms of education. In a *"Message from the Committee on Evangelism"* of the Reformed Church, this phrase occurs, following an appeal for evangelistic service: "In our denomination we have proclaimed our faith in educational religion and religious education." Accepting

that mission the organizations for youth naturally yielded first to the laws of education. The school passed in one decade through two distinct phases of growth; ceasing to be that negligible, nondescript gathering known as a Sunday school, it became, first a "Bible school," and second, it became "The School of the Church," or, as it is occasionally called, "A School of Religion." When the school accepted the development of religious lives as its purpose there stood revealed deep needs of life untouched by Bible study. That life might have its religious heritage and be adequately trained necessitated the inclusion in the curriculum of religious history since the days of the New Testament, the romance of the religious spirit in modern times both in Missions and in world affairs, the principles of religious living, morals, the problems of the religious life and of a religious order of social relationships, training to efficiency in the work of churches and other spiritual agencies. Therefore courses of instruction in these subjects were introduced and the school actually became a school of the religious life.[21] The new, larger function of the school was recognized; the Northern Baptist Commission on Religious Education in its report for 1911 formally recommended that the Sunday school be officially denomniated "School of the Church."[22] This is a long step from the place when as one Sunday-school authority wrote in a religious journal in 1910, "The Sunday school is a miniature theological seminary." Another result has been that the material of study has become as broad as the religious life by including missions, social duties, civics, social service and church work.

Accepting an educational responsibility, these schools have been making *appropriate physical provision for their work.* An auditorium is now generally recognized as wholly unsuitable and inappropriate for school work. Special buildings have been provided and, unlike those erected prior to 1903, they have not been designed for assembly and mass auditory purposes but for class use. Sunday-school buildings have been modelled on public-school plans with provision for social and recreational life.[23]

[21]See a pamphlet by Dr. John T. McFarland on "Extra-Biblical Studies (Eaton and Mains).

[22]Annual of the Northern Baptist Convention for 1911.

[23]Notable examples of the modern type of special physical plant are: Congregational, Winnetka, Ill.; Brick Church, Rochester, N. Y.; Pilgrim Church, Cleveland, Ohio Hyde Park Baptist, Chicago; St. Paul's M. E., Cedar Rapids, Ia.; Second Baptist, Camden, N. J.

Religious education in the churches has been advanced also by emphasis upon certain subjects. For example, under the stimulus of the Missionary Education Movement, organized at the end of 1902, over one million text books in home and foreign missions have been sold and some 26,000 denominational co-operating study classes have been organized. Many summer institutes on missionary education have been held.[24]

Social studies have received new and needed emphasis especially through the activities of the American Institute for Social Service, issuing the "Gospel of the Kingdom Series,"[25] and by the work of church commissions on Social Service, notably the Unitarian Department of Social and Public Service, which has issued twenty-five excellent pamphlets[26] and the Baptist Commission on Social Service which has issued twelve booklets[27] and has prepared an outline curriculum on social service.

In some instances "Temperance instruction" in the Sunday school has received a wiser direction, making it part of a general program for instruction in hygiene and eugenics.

Religious education in the churches has been improved by the stimulus of *special experiments.* One of the most notable

[24]See report of Young People's Missionary Education Movement, 150 Fifth Ave., New York.

[25]Edited by Dr. Josiah Strong, Bible House, New York.

[26]May be obtained free from American Unitarian Association, 25 Beacon Street, Boston, Mass. Titles are:
A Practical Platform for Social Progress—Dole.
A Rural Experiment—Bradley.
Social Service for Young People in the Church School—Beatley.
The Inter-Relation of Social Movements—Richmond.
The Improvement of the Rural School—Updegraff.
Popular Recreation and Public Morality—Gulick.
Rural Economy as a Factor in the Success of the Church—Carver.
Some Unsettled Questions about Child Labor—Lovejoy.
A Remedy for Industrial Warfare—Eliot.
The Individual and the Social Order in Religion—Hinckley.
Working with Boys—Forbes.
The Social Welfare Work of Unitarian Churches—Forbes.
Knowing One's Own Community—Aronovici.
The Social Conscience and the Religious Life—Peabody.
Friendly Visiting—Richmond.
What Bad Housing Means to the Community—Bacon.
Comprehensive Planning for Small Towns and Villages—Nolen.
Religious Work and Opportunity in Country Towns—A. U. A.
City Buildings in Germany—Howe.
The Democracy of the Kingdom—Williams.
The Wise Direction of Church Activities Toward Social Welfare—Eliot.

[27]A Reasonable Social Policy for Christian People—Henderson.
The Churches Outside The Church—Coleman.
Ethical and Religious Significance of the State—Dealey.
A Working Temperance Program—Batten.
The Home as the School for Social Living—Cope.
The Social Mission of the Church—Wishart.
Child Labor—Lovejoy.
The Disruption of the Home—Chase.
One Rest-Day in Seven—Horsman.
The Housing Problem—Kennedy.
The Church in the Country Town—Bemies.
Working-Men's Insurance—Henderson.

is that of religious day schools, conducted usually during part of the summer vacation term. In this work the Rev. Howard R. Vaughn has been the pioneer. Usually graded instruction is given to children in churches for half day sessions and a small tuition fee is charged.[28] Another form of week-day religious education is conducted in the "Vacation Bible Schools, organized in many cities by the Daily Vacation Bible School Association.[29] Here, in the crowded sections of cities large numbers of children are assembled (last year 38,000 in 160 churches in 24 cities) and are taught the Bible and hymns and are trained in forms of light manual work.

The Federal Council of Churches, which has recently appointed a Commission on Religious Education, urges in the report of the Second Quadrennial Council that "where it is feasible to obtain a portion of the time belonging to the (public) school curriculum, the churches should see to it that after school hours on week days at least an hour's instruction in religion be given to each child in the congregation."[30] Without doubt the attempt to comply with this suggestion would lead to a recognition of the still lamentably inadequate educational equipment and working force in the average church.

The educational conception led to the inclusion for the *Young People's Societies* in the program of the church school. While progress here has been very slow certain general marked improvements may be noted: the emergence of their function as the social organization of youth life for service in expressional activities;[31] provision of special courses of study and outlines of reading; making the Sunday or weekly gathering an opportunity for reporting on community needs and plans of work.[32]

The Brotherhoods, rising in power in churches and seeking national organization in 1907 and 1908, accepted an educational duty. The local groups were organized for fellowship, study and service. Many outlines of courses were prepared

[28]Rev. Howard R. Vaughn, Elk Mound, Wis. See also pamphlet by Rev. Rufus W. Miller, "Week-day Religious Instruction," reprinted from Reform Church Review, January, 1908.

[29]Daily Vacation Bible School Association, Rev. Robert G. Boville, Secretary, 40 Bible House, New York.

[30]Official Report of Second Quadrennial Council of Federated Churches of Christ in America, Chas. S. McFarland, Secretary, 214 Fourth Ave., New York.

[31]See the scheme of First Presbyterian Church, Buffalo N. Y., outlined in Dr. Boocock's pamphlet "The Church School."

[32]On the development of these organizations and on their courses of study see the writer's "Efficient Layman."

accompanied by plans of community service, and usually dealing with practical aspects of the lives of men.[33] In like manner the *Boys* and *Girls' Clubs* have developed from their earlier types, either loose groupings for recreation or mere attempts to bribe the young into the church, and have adapted themselves to the program of religious education. Here again a notable literature with the educational viewpoint has been created.[34]

The recognition of an educational function in the church has aroused a consciousness of the need of trained educational leadership. The direction of a school became a task worthy of trained powers. Churches called for professional educators. Seminaries, co-operating with departments of education, prepared specialists for the profession of "Directors of Religious Education." In 1907 the city of New Haven employed a Superintendent of all its Sunday schools; in 1908 the First Presbyterian Church of Buffalo called to itself the first trained "Director of Religious Education" in a local church. This was one of the most significant steps ever taken in the history of Sunday schools.[35] There are today about seventy-five churches employing such directors.

A CHURCH PROGRAM OF EDUCATION.

The employment of professional directors implied a recognition on the part of the church that its educational duties extend beyond the Sunday classes. The director is in charge of all the religious educational activities of the church. At the Boston Convention, 1905, Dr. W. C. Bitting called attention to the need of co-ordinating the various educational activities of the church.[36] In 1910 the Northern Baptist Convention appointed a special commission on this subject. Today, in all the churches of the educational consciousness, programs are being worked out seeking to organize the whole work of a church on a functional basis, to relate together the different agencies for the life of youth and to establish co-ordinated, definite programs of religious education. The Baptist Com-

[33]For titles see p. 114 in the writer's "Efficient Layman" (Am. Bap. 1911).

[34]Some notable titles are:
"The Boy Problem," by W. B. Forbush, Pilgrim Press, 75c. 1902.
"The Boy and His Gang," J. Tupper, Houghton, Mifflin, $1.00, 1912.
"The Minister and the Boy," Allan Hoben, University of Chicago Press, $1.00, 1912.
"The Coming Generation," Forbush, Appleton, $1.50, 1912.
"How to Deal with Lads," P. Green, Longmans, 80c, 1910.
"The Girl in Her Teens," Slattery, S. S. Times Co., 50c, 1910.

[35]Directors—Articles in Religious Education.

[36]"Bible in Practical Life," p. 96.

mission and the Disciples Commission are preparing to report this spring detailed schemes for the organization in local churches of systems of religious education. A special commission of the R. E. A. presents a report on the same subject at this, the Cleveland, convention. (Published in Religious Education, April, 1913.)

Individual responsiveness in local churches has led to denominational consciousness. Nearly all the different communions have come so clearly to accept their educational duty as to appoint Commissions or Boards of Religious Education.[37]

[37]The following are the principal commissions.

Episcopal—"Board of Religious Education," appointed 1910. Secretary, Rev. William Gardner, 281 Fourth Ave., New York.

Baptist (Northern)—"Commission on Religious Education," appointed 1909. Secretary, Ira M. Price, University of Chicago.

Presbyterian Commission, (1908). President, George B. Stewart, LL.D., Auburn, New York.

German Evangelical—Rev. H. F. Frigge, 1228 E. Breckenridge St., Louisville, Ky.

Congregational—National Council Committee, 1904. Secretary, Rev. Percival Huget, First Congregational Church, Detroit, Mich.

German Evangelical Synod—Rev. W. Schieukmann, Columbia, Ill.

Presbyterian in Canada—Secretary, Rev. A. J. W. Myers, 16 Manton Court, Rosedale, Toronto, Can.

Seventh Day Baptist—Sabbath School Board. Secretary, Dr. A. Lowell Burdick, Janesville, Wis.

A study of the development of the work of these commissions reveals the seriousness with which church leaders now regard the scope and the possibilities of religious education.

A. PROTESTANT EPISCOPAL CHURCH.

"1. Appointment by General Convention in 1904 of "Joint Commission on Religious Instruction. (Reappointed for 3 years more in 1907.) See Reports 1907, 1910.

"2. Gradual multiplication of Diocesan Commissions to handle Sunday school matters until now nearly all Dioceses in U. S. A. are so equipped.

"3. Continued experimentation, partly by individuals, Rectors and Superintendents partly (and latterly more) by Diocesan Commissions, with different types of curricula.

"4. The widespread adoption during these years, by nearly all vigorous schools, of a graded system.

"5. Epoch-making Report in 1907 of the Joint Commission.

"6. Gradual introduction after 1907 of Standard Course in Teacher Training. (Mostly ratified and reissued by new General Board of Religious Education, 1912.)

"7. Establishment 1908-1912 of various 'Diocesan Training Schools,' in larger centers for Teacher Training.

"8. Increase, during same period of Summer Schools for S. S. Teachers.

"9. Appointment in 1910-11 by General Convention of A General Board of Religious Education with executive powers. (Office, 281 Fourth Ave., New York City. See literature of Board.)

"10. Formulation 1911-13 of work of this Board.

(a) Election of General Secretary. Rev. Wm. E. Gardner.
(b) Establishment of Standard Teacher Training Course.
(c) Establishment of Correspondence School.
(d) Issue of official curriculum.

"11. Organization of Church into eight Departments (geographical) each Department with annual Sunday school convention, with representatives elected from each Diocese by Diocesan Convention."—*Reported by Rev. Lester Bradner, Ph.D.*

B. CONGREGATIONAL.

"1. The appointment of committee on religious education in the National Council, which committee made an extended report at the last meeting, October, 1910.

"2. The appointment of corresponding committees during the last three years in connection with each state conference and local association.

"3. The adoption, preparation and distribution of graded lessons, until now the entire school with the exception of year 16 and years 18 to 20 is supplied with them. Two more courses are to appear next fall.

"4. The appointment of an educational secretary and of several experts who serve on his staff; also the organization of an educational department in connection with the Congregational Sunday School and Publishing Society.

"5. The adoption of a Sunday School standard.

"6. The selection of a series of text books for the training of teachers and the setting up of standards for the same.

"7. The holding of numerous institutes throughout the country in the interest of a more effective religious education through the Sunday school.

"8. The enlargement of the scope of the missionary department of the Sunday School and Publishing Society to include an extension department and the appointment of men from the field who are qualified not only for planning new Sunday Schools but also for improving the quality of those now in existence."—*Reported by Rev. B. S. Winchester, D.D.*

C. PRESBYTERIAN.

"The most significant advance in religious education in the Presbyterian Church in the U. S. A. during recent years is the movement in the interests of unifying and co-ordinating the educational agencies and activities in connection with the local parish. We have made substantial progress in unifying the missionary educational agencies and a good deal of preliminary work has been done toward co-ordinating the other agencies and co-ordinating them with the missionary agencies.

"We have also made substantial progress in the matter of organizing the material for religious education so that pastors are being furnished with aids for something like systematic instruction for their use."—*Geo. B. Steward.*

D. CHRISTIAN.

"Within the past five years a revolution has been wrought in the ideals and programs both of our Sunday school leaders and of our association and colleges. Religious education is at once the whole scope and justification of the existence of the Disciples of Christ."—*Robert P. Shepherd.*

E. METHODIST.

"The introduction of graded instruction into our Sunday schools is the most significant thing that has occurred in the Methodist Episcopal Church in recent years. Its effect is fundamental, and is rapidly revolutionizing the conception of the Sunday school, and of religious education in the church. The organization of our present Board of Sunday schools, which was effected in 1908, putting our whole organized Sunday school work upon a new basis, and providing machinery for more extended efforts, is a part of the general movement growing out of the new conception of the Sunday school as an educational agency. And as a part also of this movement may be noted the establishment in our theological schools of departments of religious pedagogy."—*John H. MacFarland.*

F. UNITARIAN.

"We note an improvement of interest and an improvement in method all along the line. The Tuckerman School grows, there is an increased interest in Summer Institutes, and a growing number of paid superintendents and teachers. The American Unitarian Association has taken our work from a corner and put it in the center of the field."—*W. I. Lawrence.*

III. THEOLOGICAL SEMINARIES.

Closely related to the educational development of the churches has been the adaptation of Theological Seminaries to the new needs of the ministry.[38] Prior to the period of our study the seminaries recognized the educational needs of the churches to the extent of occasional lectures on the Sunday school. Professor T. Harwood Pattison, of Rochester Theological Seminary, dignified this into a regular course.[39] In 1903 the Hartford School of Religious Pedagogy was established in connection with Hartford Theological Seminary. In 1906 the Southern Baptist Theological Seminary established a chair of "Sunday School Pedagogy." In 1907, of the 196 Seminaries in the United States, four offered courses in child study, twenty-four in educational psychology, thirteen in the history and organization of the Sunday school, twenty-two had lecture courses by visitors. In 1912, of sixty-three Theological Seminaries reporting, fifty have made provision for one or more courses preparing ministers for leadership in religious educa-

[38]See the "Survey of Progress in Theological Seminaries" by Professor Williston Walker, in Religious Education, Vol. VII, p. 620.

[39]"The Ministry of the Sunday School," T. H. Pattison (Amer. Baptist, 1902, $1.00)

tion.[40] In these institutions the work is cared for in the following manner:

Chairs of Religious Education with special professors—10.

Courses in Religious Education, usually in charge of a full professor and having work grouped under several other instructors—12.

Lectureships and special courses—28.

Occasional work in Religious Pedagogy and Psychology of Religion—10.

Leaving only three absolutely ignoring this work.

In such seminaries as Union, University of Chicago and Yale Divinity, specialists are being prepared. For example, Professor Coe reports for Union that of the men who went out last year, 1912, four are now Directors of Religious Education in churches, one is a Religious Educational Secretary for a denomination, one a member of a college faculty with work in Religious Education, one a Sunday-school Field Secretary for a denomination and one Supervisor of a denominational Sunday school in China.

Space forbids the analysis of the forces contributing to progress in the church and Sunday school.[41] It must suffice to mention (1) World dominance of scientific thought, (2) general educational awakening and reconstruction, (3) new interest in the child,[42] (4) the application of educational leaders to practical problems,[43] (5) the significance of new and vital

[40]The most significant work in Religious Education in Theological Seminaries all of which has originated in the last seven years, is at the following institutions:
Union Theological Seminary, New York City. (Prof. Geo. A. Coe.)
Yale University, New Haven, Conn. (Prof. Chas. F. Kent.)
University of Chicago, Chicago, Ill. (Prof. Theo. G. Soares.)
Boston University School of Theology, Boston, Mass. (Prof. N. E. Richardson.)
Southern Baptist Theological Seminary, Louisville, Ky. (Prof. Byron E. DeMent.)
Chicago Theological Seminary, Chicago, Ill. (Prof. Frank G. Ward.)
General Theological Seminary (Prot.-Epis.), New York, N. Y. (Prof. Chas. H. Boynton.)
Drew Theological Seminary, Madison, N. J. (Prof. Wm. J. Thompson.)

[41]The writer has attempted such an analysis in his "Evolution of the Sunday School," at Chapter XI.

[42]Regarding the application of the scientific method to child-study President G. Stanley Hall says:
"It has almost recreated the department of criminology; has revolutionized and almost recreated school hygiene; made adolescence, a strange word ten years ago, one of the most pregnant and suggestive for both science and education given us the basis of a new religious psychology; and laid the foundation of a new and larger philosophy and psychology."

[43]Notably the work of the following in many directions and in their works as follows:
Coe, G. A., "Education in Religion and Morals." Revell, 1904.
Starbuck, E. D., "Psychology of Religion." Scribner's, 1901.
King, H. C., "Personal and Ideal Elements in Education." Macmillan.
Hall, G. S., "Adolescence." Appletons.
Burton, E. D. and Mathews, S., "Principles and Ideals in the Sunday School." U. of C. Press, 1904.
And before these, still profoundly influencing our thinking, Horace Bushnell, "Christian Nurture." Scribners.

views of religion and the Bible,[44] and (6) the direction of great organized movements. Of the last the history of the International Sunday School Association is a notable instance. It has shown a responsiveness to critcism and to educational suggestion which has been beyond the expectation of its friends.

IV. THE HOME.

Progress in religious education in the Home was so thoroughly studied by Professor C. W. Votaw in his Survey presented at the Providence convention[45] that little remains to be said at this time. The past decade has been a period of awakening which has led to the creation of special organizations for the protection of the home and for the moral training of children.[46] It has given rise to special literature both in periodicals[47] and books,[48] and to much public propaganda including conferences and conventions, and in particular "The Child Welfare Exhibits," the first of which was held in New York City in January, 1911.[49] One of the most significant events was the Third International Congress on Education in the Home, held at Brussels in the summer of 1910, marked by keen interest in the problems of moral and religious training. Both churches and public schools have accepted to some extent the duty of preparing young people for parenthood and homemaking, not only in courses in domestic science but also in work on the training of children and the higher life of the home. The special courses are not many but they are significant of this new development.[50]

[44]Illustrated in
"Religion of a Mature Mind," George A. Coe. Revell, 1903.
"New Appreciation of the Bible," W. C. Selleck. U. of C. Press.
"Origin and Permanent Value of the O. T.," C. F. Kent. Scribners.
"Psychology of Religious Experience," E. S. Ames. Houghton, Mifflin.
"Principles of Religious Development," George Galloway. McMillan.

[45]Published in "Religious Education," Vol. VI, p. 1.

[46]The Mothers' Congress, Philadelphia; L'Unione Familiale, Paris; The League for the Popularization of the Science of Pedagogy for Families, publishing L'Educatione Familiale, Brussels; The Home Progress Society, Cambridge, Mass.; After School Club, Philadelphia.

[47]American Motherhood, Cooperstown, N. Y.; Child Welfare, Philadelphia; Home Progress, Cambridge, Mass.; The Child, Chicago; Child Life, London.

[48]In addition to the bibliography published with Professor Votaw's Survey ("Religious Education," April 1911) mention may be made of "Ethics and the Family," W. F. Lofthouse, Hodder Stoughton, 1912; "The Future Citizen," F. A. Myers, Sherman French, 1911; "The School in the Home," A. A. Berle, Moffatt Yard, 1921; the pamphlets of the Baptist Commission on Social Service.

[49]An excellent bibliography on child welfare was prepared by the Chicago Public Library and circulated at the Chicago Child Welfare Exhibit.

[50]On the work of churches see "Religious Education," Vol. VI, pp. 62, 69, 242. On the work of the school see "Religious Education," Vol. VI. p. 150, and also the "Materials of Religious Education," p. 225. An excellent course for use in churches is "Child Nature and Child Nurture" by Edw. P. St. John (Pilgrim Press, 1911, 75c).

The remarkable interest in what is known as sex education has its roots in the needs of the home and the literature on Eugenics is the answer to a consciousness of racial responsibility for the home. The International Eugenics Congress in London, last summer, was a testimony to a race purpose as to the primary function of the home. The establishment of a department of the Federal government of the United States, known as the Children's Bureau,[51] means a directed, scientific study of all that makes for child welfare with especial attention to the home and family.[52]

V. PUBLIC SCHOOLS.

Popular criticism on education has turned its attention in the past ten years from the college to the public school and just now the accusation is less that they do not prepare for making a living, than that they do not fit for life. As a people we begin to demand a moral product from the schools. Perhaps in advance of public opinion, however, a moral conscience has been developing within the school forces. No one can move amongst school workers without realizing their discontent with the informational ideal, their discarding of school mechanization and their awakening to the personal aim in education. Two significant phrases have become current; they are basic to modern thinking on public education; first: *we deal with persons as behaving organisms*[53] and second: *we aim at social efficiency.*[54] The social concept has come to stay;[55] that its implications are profoundly moral must be self-evident.[56] It has led to a re-examination of method, a re-valuation of materials. It finds expression in such a declaration as that adopted at the R. E. A. Conference on Moral Phases of Public Education in 1912,[57] "We believe that the Moral aim, *i. e.* the formation of character, should be treated as fundamental in all education"; in the declarations of the N. E. A.[58] notably, that adopted in 1905.

[51]The Children's Bureau, Washington, D. C., Miss Julia Lathrop, Directress.

[52]The first publication of the Children's Bureau is a report of investigations on Birth Registrations with suggestions on legal enactments.

[53]See Chap. 1 of "Educational Values," Bagley. (Macmillan, 1911.)

[54]Stated by Dewey in "My Educational Creed," 1897. Discussed by Bagley for one, in "Educative Process" (1905).

[55]See the splendid survey in "Social Aspects of Education," Irving King. (Macmillan, 1911.)

[56]E. G. See "Moral Principles of Education" (Dewey). (Houghton Mifflin.)

[57]Held at Teachers College, Columbia University, February, 1911. Declarations in "Religious Education," Vol. VI, page 117.

[58]See Sec. 4 in the Resolutions of 1910, and Sec. 4 in 1911.

"The Association regrets the revival in some quarters of the idea that the common school is a place for teaching nothing but reading, spelling, writing and ciphering; and takes this occasion to declare that the ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity and beauty through the study of biography, history, ethics, natural history, music, drawing and manual arts. . . . The building of character is the real aim of the schools and the ultimate reason for the expenditure of millions for their maintenance."[59]

The development of a conscience for character has found expression, not only in the fundamental considerations of educational theory and practice, but in a large body of special literature on moral training; in February, 1911, the R. E. A. published a list of book titles on "Moral Instruction and Training in Public Schools," nine pages of which were given to titles on principles and method, and five to text books for use in the grades. Almost all these books originated in the past decade. More recent literature is even more strongly marked by this now rapidly developing interest.[60]

In 1906 the N. E. A. published a list of 58 papers on Moral and religious education, presented at their conventions in 47 years, 1859-1906.[61] A "Short Bibliography" prepared especially for Europe, in 1908, contained nearly 100 titles for Great Britain and 300 for the Continent.[62]

Moral training has been under investigation by specialists. In 1906 an anonymous donor offered substantial money prizes for the best essays on this subject. The successful ones were published in a useful volume.[63] The Council of the R. E. A. has organized two important conferences, New York, 1911,[64] and Cleveland, 1913.[65] The N. E. A. in 1907 appointed a committee of its National Council to investigate and submit a "Tentative Report on a system of teaching Morals in the Public School; this body reported in 1911.[66] Meanwhile the experiments of individual workers, notably the constructive work of Prof. F. C. Sharp and Mr. Percival Chubb, and the work of the ethical culture schools have all made their contribution.[67]

[59]Proceeding of N. E. A., 1905.

[60]Note the survey in Chap. V. on "Moral Education" in G. Stanley Hall's "Educational Problems." Appleton, 1912.

[61]Fiftieth Anniversary Volume, N. E. A., 1906, page 715.

[62]In Vol. II of "Moral Instruction & Training in Schools." (Longmans.)

[63]"Moral Training in Public Schools," by C. E. Rugh, T. P. Stevenson, E. D. Starbuck, *et al.* (Ginn & Co., 1907.)

[64]Proceedings published in "Religious Education" for February and April, 1911.

[65]Proceedings published in "Religious Education" for February and June, 1913.

[66]Published in 1911, San Francisco, Proceedings of the N. E. A.; High School Section reprinted in "Religious Education" for February, 1913.

[67]For a recent survey see Vol. of American Committee's Report to Second Moral Education Congress (Ethical Culture Schools, N. Y., 1912).

Credit should also be given to the work of the department of Public Schools in the R. E. A.[68]

The rapid growth of public interest in vocational training has strengthened the cause of moral education for it has drawn attention to the relation of the school to life and to the moral obligations of efficiency.

In Europe interest has developed rapidly. The Moral Education League[69] was organized in London in 1901. It has a definite propaganda of instituting instruction in morals in the schools, especially by the use of story and history material. The First International Moral Education Congress was held at London, September, 1908, and the second at The Hague in August, 1912. The two-volume report of the first congress is an especially valuable contribution.[70] We are fortunate in this country in that moral training is not complicated by the religious controversy.[71] Back of our development has been a profound moral awakening, a quickening of the public conscience, a recognition, tardy but sweeping, of the futility of education that does not issue in competency to the moral strain and the social ideals of life.[72]

One of the most important advance steps has been the recognition of the necessity of including work in morals in the professional training of the teacher. Courses in subjects calculated to prepare the teacher for this work are now found in practically all the important professional schools.[73] They are at their best in the Departments of Education in the large Universities. The intimate relations of this work to the whole field of religious education is indicated in the fact that, for example, the "Department of Education" at the University of Minnesota offers courses in the Psychology of Religion, Religious Education and History of Religious Education. Columbia University offers five courses in Religious Education under

[68]The index to publications of the R. E. A. has 212 references to the public school problem up to February, 1912, since that time over 100 pages on the subject have been published by the Association.

[69]Has issued several valuable Syllabi of moral instruction (see Religious Education IV, page 202) and a series of volumes, including graded Lesson Books. For further information address The Moral Education League, 6 York Bldg., Adelphi, London, W. C., England.

[70]Moral Instruction and Training in Schools," edited by M. Sadler. (Longmans.)

[71]On the complexity of the English situation and the many solutions proposed. See "The Religious Question in Public Education," Riley *et al.* (Longmans, 1911.)

[72]On the significance to this awakening to religious education. See H. C. King, "Moral and Religious Challenge of our Times." (Macmillan, 1911.)

[73]In 1911 Professor William C. Bagley found courses in Ethics in 70 per cent of the Colleges and Universities and in 22 per cent of the Normal Schools. See his report on "Training Public School Teachers" in Religious Education, Vol. V, pp. 612-640.

Professor Coe. A very large number of the summer schools for teachers have every year lecture courses on Moral and Religious Education.

It must not be assumed that the moralization of the public school is complete. We still have to contend with (*a*) those to whom moral training means simply a schedule of lessons on Ethics.[74] (*b*) those who are dully content with the informational aim and with professional mechanization of the schools. We cannot fail to note that although much has been accomplished in public education, it does not equal in thoroughness the re-organization which is now taking place in church education.

VI. THE COLLEGES AND UNIVERSITIES.

The past decade has been a period of heart-searching in the colleges and of questioning as to higher education in the public mind. The target of criticism and the butt of witticism, the college has been quietly cleansing and reorganizing her own house. We stand so in the midst of radical readjustments that perspective is impossible and any attempted interpretation may be wholly inaccurate. But as to the general directions in which newer adjustments are facing there can be no doubt. Changes in curricula, new plans of organization, increased attention to student activities and welfare, discussion of athletics and recent studies of the real nature of students, are but a few indications of a definite recognition of responsibility for and purpose toward the student as a person. In this country there has been a decided reaction from the German conception of the function of institutions of higher education. Time may show that an American type has been developing under the impulse of the religious ideals of early education in this country and based on our conception of education in general as the directed evolution of behaving organisms and as having the aim of social efficiency. At any rate, a large number of educators is earnestly seeking for means and methods of increased efficiency, in higher education, for the development of personal values and social usefulness in the students. There is a new conscience for character and for social usefulness in the universities. It manifests itself in the topics under discussion in conferences of educators, in their personal inquiries, in the

[74]This seems to be the tendency of the N. E. A. Report. The opposite view is well presented in Professor Coe's paper, "Virtue and the Virtues," Religious Education, Vol. VI, page 485.

heartiness of their co-operation with agencies of the higher life. In all the field of religious education, the most promising development has been this general acceptance by educators of a real religious aim in higher education.

Our colleges are set for the culture of souls—not simply because they cannot avoid the spiritual vision in history, literature and science, but because they have the spiritual purpose of developing men and women as persons to the fulness of their powers for the sake of their contribution to the personal welfare and progress of all society.[75]

What specifically, are some of the *evidences of this change?* 1. The definite acceptance, in a large number of instances, of responsibility for the personal welfare of students, as seen in vigorous attempts to control community conditions, the closer regulation, especially for moral ends, of conditions of living in dormitories and boarding houses,[76] more exact records of student's character manifestations in order that the dangerous may be eliminated, and the promise of a revival of academic conscience in respect to athletics. While the problems of fraternities may have become acute on account of their interference with academic mechanisms, there has developed a sense of the social, and therefore moral and religious dangers of fraternities and the most hopeful signs all point to improvement in the direction of closer official and personal oversight in order to secure a better moral tone and to use the potencies of fraternities for personal higher welfare.[77] Of a more direct character we may specify, the greater encouragement given to student voluntary religious organization and especially to the expression of religion through student activity. This tendency is seen in the physical provision which the university often makes for the higher-life institutions, not only in suitable chapels[78] but in unions and special buildings in which the religious and social life finds a center and home. In the work of Christian Associations, the attitude of university men is changing from one of hostile criticism to one of developmental critical co-operation.

More easily apprehended and certainly of prime importance, is the progress made in the introduction into college curricula of suitable courses in the Bible, in religion, in various aspects of religious phenomena, as the psychology of religion, and in religious education.[79] State Universities are coming to appreciate that such courses, on a strictly scientific basis, not only do not at all conflict with their proper position of freedom from sectarian bias or control, but that, since religion is an inseparable integer in human experience, a fact in human life and a force in society, a knowledge of the facts is essential to education. Further, the level of instruction in the University has been, under the scientific ideal, lifted so far and clear above prejudices and personal controversies that it is evidently possible so to train the student in the knowledge of these facts that no man's enlightened conscience can be offended.

The past ten years has witnessed a complete revolution of opinion as to the character of state universities. We have passed from the day when any speaker could win applause at a church gathering by flings at the "hotbeds of infidelity in the godless universities." The new era of confidence is due not alone to the enlightenment of the churches but equally to the enlarged vision of educators. An age in which we think in common terms of religion and science makes it possible and imperative for university men to have a share in religious life, to hold religious responsibility for student life as consonant with academic responsibility and for the people of the churches to appreciate and use the spiritual values of educational agencies. No change is more significant than that by which religion has come to have a fitting place in state universities, a place which is the more notable because it is unofficial and voluntary. The permanent valuable activities for the religious education of students at state institutions are being conducted by the university officers. Christian Associations and University pastorates are not patronizingly approved by presidents; they are recognized, wherever efficiently conducted, as valuable, indispensable, co-operating forces. Religious education is not tolerated, it is encouraged, and as far as the law permits, its work is sustained and furnished with necessary facilities.

[75] See the papers by college men in "Religious Education," Vol. VII, pages 348-392.

[76] See the discussions in "Religious Education," Vol. IV, pages 34-72.

[77] See article in "Religious Education," Vol. IV, pp. 323-342.

[78] In 1912, an inquiry amongst 116 colleges and universities of the front rank in the United States showed that regular daily chapel services were held in 107 institutions; and of these attendance was voluntary at 39 and required at 68.

[79] In 1912-13 College year in 117 colleges and universities (including 14 state universities) reporting, the following courses were maintained as part of the liberal arts work in the following number of institutions:

Biblical History and Literature	94
Religion, Comparative	47
Religion, Philosophy of	52
Ethics	97
Psychology of Religion	32
Religious Education, Methods of	36

While the universities proper have been enlarging their sphere in religion the colleges have been intensifying their work, co-ordinating it to scientific work in other departments and relating it to the life needs of students.

First, there are more courses in the Bible in colleges than a decade ago; more colleges are seriously attempting this work. There now remain only a few obtaining students under the false pretense of promising in the catalog biblical work while committing this work to voluntary agencies or to local pastors.

The curriculum in the Bible has been extended over a greater number of subjects and periods of study in many institutions.

Second, the grade of work has greatly improved. A higher and better prepared type of instructor is demanded. A large number of well qualified young men and young women, especially trained for this work, have gone into the colleges. The demand is today more for women than for men, and the efficiency of the work of many of the women stands very high. The character of instruction has improved accordingly. It is now usually modern, scientific, and as to biblical literature, historical. The office of the R. E. A. is almost constantly receiving letters from college instructors asking for recommendations of suitable text books, more particularly for the Junior college years, and always insisting that these shall be strictly of the modern viewpoint.

Third, the materials of study in religion have been adapted to life needs. On one side many college instructors have classes in the practical problems of religious thinking and living. On the other, there are now forty-eight colleges with one or more courses designed specifically to fit young men and women for usefulness in the church and other religious agencies, training them as proficient lay workers in religious education. In four instances this work is a special department in the institution.

On a poll of colleges on the question, "Should higher institutions provide similar opportunities for religious workers to those provided for doctors, etc." 64 answered yes, 9 no, and 28 returned qualified answers.[80]

To summarize the general trend in higher education from

[80]See the report of a "Commission to Investigate the Preparation of Religious Leaders in Colleges and Universities," 1912, presented by Prof. Edwin D. Starbuck, Religious Education, Vol. VII, page 329.

the institutional side: Probably there is no sign so full of promise as the development of a spirit for religious education in the universities and colleges. To many of the most influential educators the word "religious" has become the one describing their ideal of education, the development of an efficient religious person their aim. Such a purpose carried out with youth, with the leaders of tomorrow, will saturate down through all our social life and activity. On the other hand, as a definite expression of this spirit, the colleges are designedly developing religious leaders; they are preparing youth for efficiency in religious service, for the interpretation of religion in terms of modern life and the organization of that life in terms of religion.

There has also been a marked development in the extramural agencies for religious education. 1. *The Student Associations.* Apart from all statistics of student enrollment, confessedly often misleading, Student Associations have been attempting a program increasingly educational. The reports of Commissions on Voluntary and Curriculum Bible Study being presented at this convention indicate the recognition of room for improvement and also the seriousness with which the need is being met. A comparison of the text books now in rather general use with those provided a decade ago show marked progress. Further the student association has at last recognized its peculiar opportunity—to become the center of student social life, interpreting that life in high terms, and the agency through which the student may find a normal, active expression of his religion.

Student workers have begun to study students, to recognize that, while they have many characteristics in common with the rest of human kind, their special community life means at their age, special moral and intellectual needs. The Bible class and prayer meeting that would, perhaps, be normal to village youth is on longer offered to the college community. In its place there is a healthy tendency to offer classes for the discussion of life's real problems, classes in the Bible as it is and the religious life bible we are making today by our society.[81]

[81]From 1903-1913 students in mission classes at colleges increased from 5,000 to 36,856. Note such text books on Social Subjects as the series prepared and published by Rev. R. H. Edwards, 124 E. 28th St., N. Y., which were first used at the University of Wisconsin.

But other agencies have entered the field, at least so far as the state universities are concerned. 2. *University pastors.* The various church communions have within the past eight years been quickened to a responsibility for their youth in the public universities. So far as statistics are ascertainable, there are at this time, in the 13 larger state universities 60,046 students enrolled—not counting over 5,000 in three agricultural colleges. Less than ten years ago the church communions began to realize that a community of from five to six thousand young people, as at Wisconsin, Illinois and Michigan, consisted a field of religious responsibility, a promise of religious potentiality, if only these young people could be wisely reached.

The development of plans to minister to the student communities came in response to the appeals of university men.

In 1903 a special committee of the General Assembly of the Presbyterian Church recommended that a committee be appointed to investigate the conditions and the best methods of work for the young people in state universities. The subject remained before the Assembly until 1906 when the Board of Education was authorized to forward plans for the religious needs of students.[82] Meanwhile individual experiments of varied character had been tried and plans had been advocated.[83] The Board of Education organized for vigorous work, and employing a special secretary,[84] securing competent men for work as university pastors, it found its way into the university field. At this time the Presbyterian Board has eleven men engaged exclusively in pastoral work with students,[85] and, in addition, ten pastors of churches giving themselves to this work.

In like manner the Baptist, Methodist, Congregationalists, Lutherans, Unitarians, Episcopal and Roman Catholic have installed pastors and ministers at practically all the larger state institutions. In 1908 there was organized at a meeting held in Ann Arbor, Mich., the body of "Church Workers in State Universities," holding annual conferences.[86] The university pastors have not only held themselves responsible for pastoral work but they have conducted classes in the Bible, in religion,

[82]Minutes of General Assembly, 1906, page 53.

[83]For a list of plans, many of which were ephemeral, see Minutes of General Assembly, 1904, pp. 158-164.

[84]Richard C. Hughes, D.D. Appointed in 1910.

[85]At the Universities of California, Illinois, Maryland, Iowa, Kansas, Michigan, Montana, Nebraska, Ohio, Wisconsin and State College of Agriculture at Ames, Iowa.

[86]Usually reported in Religious Education, as at Vol. VI, page 222 ff.

in methods of religious work and in social service. A splendid spirit of co-operation has prevailed between these workers and the university authorities.

Church work at state universities has led to the erection of special buildings for student life in charge of the student pastors, as at Michigan, Illinois, and Kansas. At Illinois and at Pennsylvania State College special churches have been erected by the Presbyterians.

Another interesting development has been the establishment of special schools, known as "Bible Chairs," at the state universities by the Disciples communion. Within the past 7 years the Woman's Board of Missions has established Bible chairs at Kansas, Texas, Michigan, Virginia, Missouri and Oregon. These are usually provided with special buildings in which courses quite similar to those in theological seminaries are given. The work is usually correlated to the curriculum of the university certain studies being duly accredited while in some instances exchanges of instruction are arranged, as at Missouri, in the department of sociology.

A unique plan of co-operation prevails at the University of Pennsylvania where all the church work is unified under that of the christian associations.

VII. CHRISTIAN ASSOCIATIONS.

Amongst the informal agencies of education the Christian Associations have developed remarkable prominence. In the past decade the phrase "religious education" has come permanently into the vocabulary current in these institutions.[87]

The emergence of the religious educational viewpoint is well shown in the declarations of the quintennial conferences on "Religious Work for Men," particularly the statements made in 1907 and 1912, the latter reading, "As the Association enlarged its scope of effort, the materials for a broader system of religious education were gradually assembled by the local Associations in the form of life-problem classes, the considerations of personal and community hygiene, the study of social problems and needs, the wider study of missions and an increased co-operation in the missionary enterprise and other developments." Incidentally, this would be a good program

[87]Writing in "American Youth," December, 1912, Edgar M. Robinson says: "The Associations, generally speaking, shied at the expression 'religious education,' but gradually lost their fear of it and formally embraced it!"

for many Sunday schools. And, again, from the same conference, "All the work of the Young Men's Christian Association, without unfair use of terminology, might be called religious education," and "in order that religious education should have its deserved place, Association leaders should inform themselves regaring its significance and scope and the present need for its increased recognition."[88]

It stands for the most distinctive development in the Association's policy and marks the wide divergence of methods in America from those in Europe. The ideal of religious education is expressed in the last "Annual Survey" of the men's work which says, "In a very real sense all the religious activities of the Association make contributions toward the religious education of men and boys."[89] And, again, "To find out how to reach and win and train older boys and men and pass back the results to the local church will be an increasing measure the chief task of the modern Association."[90] There is a cumulative tendency in both types of Associations to organize all religious work on a scientific basis, especially as to the recognition of modern psychology and pedagogy. This is well indicated in the professional training of Association workers; the schools for men, Chicago and Springfield and the National Training School of Y. W. C. A., New York. All have special courses in Religious Education, while the Chicago school has a full professor in charge and all students are required to take a certain part of this work.

The International Committee of Y. M. C. A. in 1912 engaged a new officer to be known as "The Secretary of Religious Education."[91] Unusual attention was given to the need of training in Religious Education at the last Religious Work Conference at Atlantic City, in February, 1912.

There has been a movement from scattered and unrelated Bible classes to attempt to organize a comprehensive curricula of Religious Education.[92] In 1912 there were 2,146 Association classes using the International Association courses and 901 using original courses.

[88]Quotations from pp. 9, 49, 51, of "Principles and Methods of Religious Work for Men and Boys." Y. M. C. A. Press. 1912.

[89]Annual Survey for 1912, page 29. Y. M. C. A. Press.

[90]*op. cit.* p. 20.

[91]M. A. Honline, Ph.D., formerly Director of Religious Education for the United Brethren Church.

[92]See "A Study of a Curriculum for the Y. M. C. A.," by Professor C. W. Votaw at page 251 in "Education and National Character," the R. E. A., 1908.

The General Secretary reports a deepening interest in graded and progressive types of courses. A special commission has been appointed consisting of Association and Sunday-school leaders "To study existing courses" and discover material provided by other agencies.

Mr. Fred S. Goodman is authority for the statement that the ratio of increase in value of Association's buildings is surpassed by the ratio of increase in Bible students in the last decade. The statistics for 1912 show a total of over 4,300 Bible classes with an enrollment of over 80,000 in all kinds of the men's Associations; and in the Y. W. C. A. 1,409 classes with an enrollment of 30,396. To the Bible classes can be added the classes in Missions, Teacher Training, Social Service and like problems. The Teacher Training classes have been an especially valuable development though of very recent origin. In 1912, 126 Associations reported 178 Teacher Training classes with 3,051 students.

There is an increasing tendency to think of religious education as a process of developing Christian manhood. The aim is more distinctly that of efficient religious character and service with the result that there is less emphasis on bookish studies and more upon expressional activities with a widening of the curriculum to include social duties, ethics, life problems, etc.[93] Few things have contributed more directly to these results than the "Men and Religion Movement." Originated in the Y. M. C. A. it brought these Associations face to face with civic needs and especially with the demands for a unified program of service. It followed after the special studies which the Association had been making and on which a commission had reported on "Relations of Young Men and Boys in the Church."[94] It has resulted in a wider conception of the Association as an opportunity for a directed expressional development of the religious life. As suggested in the year book for 1912, in an increasing degree, "The Association building will become a training school for leaders in boys' work, athletics, Bible study, evangelism and social service, who do their work in or through the local churches. Every boys' or men's Bible class, every chapter of a neighborhood, every club with a par-

[93]See for example "Life Problems," Doggett et al.; "Life Questions of High School Boys," J. W. Jenks; "Round Table Discussions," Walter M. Wood; "Social Teachings of Jesus," J. W. Jenks.

[94]Report of the Commission presented at Omaha, June 1, 1909.

ticular program will reckon on the Y. M. C. A. as a friend and strong ally.[95]

One of the most striking developments, and also one of the most promising, has been the awakening to the importance of work with the entire life of manhood. It was customary for a long time to put the boys' work into basements or into a back corner of the men's building. Now special buildings are being erected for boys. 809 Associations report some work especially for these classes with 112,000 members of whom 72,000 are in school and 42,000 enrolled in Bible classes. The character of the work with boys is indicated by (1) special training of boys' classes; (2) the appointment of special Boys' Work Secretaries in the general field,[96] preparation of special studies on boy problems,[97] the work of special commissions.[98]

As to progress in the Young Women's Associations those who are familiar with the splendidly efficient work so quietly carried forward know that it organized with the educational ideal in predominance, that the instruction, both in the Bible and in the religious life, steadily becomes more scientific and modern The last evidence of progress is increased standards of training and investments in training of workers.

Best of all evidences of progress in both the men's and women's Associations is the recent search after improved methods and the openness of mind toward new aspects of truth. In both Associations there is a remarkable record of aggressive adaptation to development needs and developing ideals.

VIII. SOCIAL ORGANIZATIONS.

Last, we may trace progress in religious education in the general social organizations and movements of our times, in social settlements, playgrounds, civic leagues, recreation centers, the rural betterment movements and the development and

[95]Year Book, 1912, p. 38.

[96]E. M. Robinson, Frank H. T. Ritchie, C. C. Robinson, David R. Porter (for High and Preparatory schools), R. A. Waite.

[97]"Boys' Work in the Local Church" in Messages of Men and Religion Movement, Vol. V, Association Press.

[98]Commission, 1912, "The relation of the Sunday school to adolescent boys and girls in educational institutions." Commission 1912-13 to report at a special assembly at Culver, Indiana, May 17 to 30:

1. "The Work of the Young Men's Christian Association with Boys Within the Association Buildings," F. A. Crosby, Chicago, Chairman.
2. "The Work of the Young Men's Christian Asssociation with Boys Outside of the Association Buildings," C. K. Calhoun, Montreal, Chairman.
3. "The Work of the Young Men's Christian Association and Training Boys in the Equalizing of Opportunity," Peter Roberts, Ph.D., New York, Chairman.
4. "The Work of the Young Men's Christian Association Among Boys and the Content and Methods of Religious Education," L. Wilbur Messer, Chicago, Chairman.
5. "The Work of the Young Men's Christian Association in Training Leaders for Service with Boys," George Walter Fiske, Oberlin, Chairman.

regulation of popular amusements. The educational potencies of play and social life have been newly recognized on a general scale;[99] we have come to think of them in educational terms and to evaluate them for educational efficiency. The street, the playground,[100] the social hour, the theatre, the concert have today a place as legitimate in the program of education as the lecture and the recitation. The moving picture has a place in the church.[101] We regard them as educational factors simply because education now embraces all of life; it develops a whole being.

But, further, we have recognized the religious importance of social welfare, amusement and recreation.[102] We think of them in terms of character-making and judge them by spiritual results.

In the past ten years the emphasis has passed from charitable relief to constructive social welfare. The phrase "social service" has become generally current, and social service has received an educational emphasis. Our social consciousness is made vital and keen by our sense of the higher, spiritual values of life. Welfare work no longer ends in a blind alley of physical ideals; it looks beyond the agencies of sanitation and wages to the product of human personality, to a society in which all the conditions of living must be the best possible because they constitute the soil of the soul. Social service is sustained today, not alone by broken-hearted pity for the turmoil and black night of other lives but by the hope, the faith that life can and life does move forward out of the night, that every life may grow and that we are learning the laws of their growth. Social service has today an educational program motived by a growing sense of religious values.

[99]Popular Recreation and Public Morality," Gulick. American Unitarian Association.
"The Morality of Social Pleasures," Fowler. (Longmans, 1911.)
"Education for Right Use of Leisure," Chubb. Religious Education, Vol. VII, p. 699.
"Playground as Educational Agency," J. Lee. Ethical Culture Society Pamphlet.

[100]Note the valuable work of "The Playground Association," 1 Madison Ave., New York, with its marked educational tendencies, especially in the proceedings and other publications of this organization.

[101]Pamphlet, "Religious Possibilities of the Moving Picture," Herbert A. Jump.
See also Religious Education, Vol. IV, 344.
The following churches use the film machines:
First Congregational, Oakland, Cal.
Christ Episcopal, Los Angeles, Cal.
Salem Congregational, Los Angeles, Cal.
Grace Methodist, Worcester, Mass.
Bethany Presbyterian, Philadelphia.
St. Anthony (Catholic), Fitchburg, Mass.
Universalist Church, Joliet, Ill.

[102]"The Spirit of Youth and the City Streets," Jane Addams. Macmillan, 1909.

Note how the word "social" is scattered through modern pedagogical and educational literature. Think of its spiritual significance, how it has come to mean so much more than sociability, to include efficiency and sacrificial service and consider whether after all educational ideals are not being saturated with spiritual concepts.

Consider the incoming of the religious spirit into our political life, in insistence on moral ideals, on high standards of conduct, in a developing sense of social responsibility, in the turning of the ear to the cry of the man lower down. Notice the use of new terms, new to political platforms and most remarkable because uttered often in the glow of deep fecling, of sincere human passion; the claims of social justice, the insistence on human rights and the demand that life shall mean more than the opportunity to labor, it shall mean the chance to live. Some educational processes have been active on very unpromising material here and men are beginning to take life itself increasingly in terms of education with a religious aim. We tend, slowly but surely to think of and to test not only homes and schools and churches, but factories and stores and city streets in terms of their suitability to human growth, by whether they make the whole of life move into higher levels, whether, in the measure of their powers they are agencies of human promotion or demotion, whether they are with or working against religious education.

The religious spirit of this larger program of social education has not been confined to settlements and groups of social workers. It has saturated the thinking of educators; it is increasingly dominating the spirit of the churches. The schools exist to prepare youth for competent social living and they accept enlarging responsibility for the social welfare of the lives of students. Every attempt at social development has a moral basis and a moral aim. The schools have in some instances caught the vision of society as moving toward a democracy of the spirit. A similar movement in the development of social responsibility has brought the churches and the schools into the same field of endeavor. It is a sign of no small significance—indicating how deeply the newer ideals of education affect us all—that before we have seriously attempted the correlation of the courses of instruction in churches and schools we have already in many instances effected correlation in practical social education. Parent-teacher

organizations meet in churches. Christian Association officers direct the play and recreation work in schools. But the more important co-ordination is that which comes unofficially by the voluntary exchange of school- and church-workers in the enterprises of playgrounds, Boy Scouts, moving-picture regulation, school theatricals. It is no uncommon thing for a movement for a school social-center to be born in a church.

We must take into our view and recognize the religious educational value of every attempt to give a child all his world. We would labor almost in vain holding forth the flame of life if the eyes are dull with childhood's sad toil, if the life is shut in by squalid walls; in vain do we appeal to moral heroism when all the vital powers are sapped by malnutrition or by vice. When the city opens parks and tears down tenements, when the state protects child life it means that men set human values first, that a public conscience demands the right of lives to develop and the foundations are made possible for the house not made with hands.

In the light of such progress who dare turn back or even doubt that the eternal purpose runs steadily forward and we needs must follow? Who seeing what yesterday's toil and sowing has brought forward can count any cost too great for today's service?

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